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Imprimatur,

Z. Isbam, R. P. D.  
Hen. Episc. Lond.  
à Sacris.

Jan. 12.  
1691.

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A  
Friendly Discourse  
BETWEEN  
*An* ENGLISH *Dissenter*  
AND  
*A French Protestant,*  
Concerning the  
Liturgy and Ceremonies  
OF THE  
Church of *ENGLAND*.

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By *Daniel la Fite*, M. A. Rector of  
*East-Dean*, in the County of *Sussex*.

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*The First PART.*

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L O N D O N,  
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To my very good and worthy  
Friend and Patron,  
ROBERT ORME, Esq;

Worthy Sir,

**I** Am not so conceited to persuade my self, that these Papers are worthy to be presented to you, in which a less piercing Judgment than yours is, will easily discover many defects: but the Subject of them is so worthy and edifying, and the Church, for whose Defence they are designed, doth so well deserve your respect and affection, that I promise my self, that on this view they will not fail of being most acceptable and welcome to you. The onely reason that hath per-

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## Epistle Dedicatory.

suaded me to expose them to publick censure, notwithstanding those many excellent Treatises that have been publish'd on the same matter, is to undeceive those amongst the English Dissenters, who pretend and confidently assert, that our French Protestants were of the same Judgment with them in matters of Religion: And the Esteem I have of your Worth, and the Concern you have for the Cause I defend, together with the Experience I have had of your singular Bounty and Kindness, engage me to present them to you; not with an intent to acquit my self of my Obligations, which is beyond the reach of my power;

## Epistle Dedicatory.

power; but onely to intimate, how sensible I am of those highly-valued Testifications of your Love and Good-will; wherewith you have been pleas'd to honour me. A most dreadfull Tempest, such as the Church of God, it may be, never felt before; having toss'd me out of my own Countrey, with the miserable Remains of the Shipwrack of our French Churches, and in this common Calamity finding my self as a person cast out upon a strange Shore, without any support, help or hope; yet I can say, that even in this state I never wanted any thing; for which great and unlookt-for Blessing, I am bound, next to the

## Epistle Dedicatory.

Goodness of God, to acknowledge your unparallel'd Kindness and Generosity, who soon after my Arrival in England were pleased to bestow a Living upon me; by which means I was prevented from being a Charge to the Nation, as many of my Countrey-men were, and put into a condition of boasting with St. Paul, that I have not been chargeable to any man. In a thankful acknowledgment of which favour, I humbly present these my weak Essays to you, wishing they may be so well approved of, as to persuade you, that I am most truly and sincerely, SIR,

Your Faithfull and Obedient  
Friend and Servant,

Daniel la Fite

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A  
Friendly Discourse  
BETWEEN AN  
ENGLISH Dissenter  
AND A  
FRENCH Protestant.

*Engl. Dis-  
senter.*

I Understand, Sir, you  
are a *French* Prote-  
stant ; I am heartily  
glad to see you.

*Fr. Protestant.* You are truly in-  
form'd, Sir, I am a *French* Prote-  
stant.

*E. D.* Pray Sir, in what Condition  
are the poor Protestants in *France*?

*F. P.* When I left *France*, their Condition was very deplorable; and for any thing I hear, it continues so still.

*E. D.* I am griev'd at my heart for them; for I am so much one with them as to their Religion, for which they are so cruelly Persecuted, that I cannot but extreamly Pity them.

*F. P.* Then I suppose, Sir, you are a Protestant.

*E. D.* Yes, Sir, and of the same Judgment as you are in matters of Religion.

*F. P.* I am glad to understand so much; Like, we say, loves like.

*E. D.* Pray Sir, how long have you been in *England*?

*F. P.* Almost these five Years.

*E. D.* I do not doubt then, but that you are a good Proficient, by this time, in our English Tongue.

*F. P.* Truly, Sir, I have nothing to boast of in this regard; for whether it be the hardness of the Eng-

lish Tongue, or the thickness of my Skull, I know not ; but so it is, that I can onely make a shift to speak some broken English.

*E. D.* Don't say so, Sir ; me thinks you speak very intelligibly, and proper enough for a Foreigner. I can understand you very well ; and if you please to enter with me, for this is my House, I shall be glad to have some further discourse with you.

*F. P.* Sir, I accept of your kindness ; and if you please to shew me the way, I shall follow you.

*E. D.* Sir, you are very heartily welcome ; I am glad to see you here ; be pleas'd to take a Seat. Pray Sir, how do you like our Countrey ?

*F. P.* Extraordinary well, Sir ; and were it not for the unhappy Divisions that are amongst you, especially in matters of Religion, I should have reason to believe this, with the adjoining Islands, to be the *Isulce*

*Fortunatæ*, or happy Islands of the Antients.

*E. D.* I perceive, Sir, you are sensible then of the Divisions that are amongst us.

*F. P.* Ay, Sir, I am but too well inform'd of them; and indeed very sadly concern'd, to see that Protestants cannot agree amongst themselves, which certainly casts a great blemish upon the Reformation.

*E. D.* So it doth indeed, Sir; and you may thank the Church of *England* for it.

*F. P.* Why the Church of *England*, Sir?

*E. D.* Because 'tis *She* has refused all terms of Accommodation, that we *Protestant Dissenters*, as they call us, have offer'd to her.

*F. P.* I never heard that she had refused any. But pray, Sir, be pleas'd to let me know, what those terms are that you have offer'd her, and she hath refused?



*E. D.* We have propounded to her the laying aside of the *Common-prayer*, and parting with her *Ceremonies*; and for other things, we might probably comply with them.

*F. P.* But, Sir, are you sure that what you demand is reasonable, and may justly be granted?

*E. D.* Without doubt she may, and she ought, and she can do no less for us, than to wave her Popish *Common-prayer-book*, and cast off her superstitious *Ceremonies*.

*F. P.* Pray, Sir, let me beg of you, to acquaint me, what you have to object against the *Common-prayer*; and afterwards, if the time gives leave, I shall be glad to hear what you have to alledge against our *Church-Ceremonies*.

*E. D.* That I will, Sir; and shall do it the more freely, because I should be glad to undeceive you, for I perceive by your discourse you

*F. P.* To deal sincerely with you, Sir, I am a Member of the Church of *England*, but withall a true friend to Dissenters; and I hope you will be so too, if in Answering your Objections, I can convince you, that the Common-prayer of the Church is very good and edifying, and her Ceremonies lawfull and decent.

*E. D.* I shall consider what you have to say.

*F. P.* But, Sir, it lies at your door to begin, by propounding your Objections against the Common-prayer.

*E. D.* I have many things to object against that Idol: And, in the first place, I think it ought to be taken away, because it is unlawfull to have a set Form of Prayer impos'd upon the Church.

*F. P.* Either you or I, Sir, are strangely mistaken in this point; for I must own, that my Judgment always hath been, that it is not one-

ly lawfull to have a set Form of Prayer in the Church: but what is more, that no Church can well be without one.

*E. D.* Pray how so, Sir? For, if I be not greatly mislaken, you speak now against the General sense of the *French* Protestants; for I never heard that they had any set Forms of Prayer.

*F. P.* I perceive, Sir, you have been ill inform'd concerning these matters; for, the truth is, we *French* Protestants have a Common-prayer-book, which was compos'd by *Calvin* himself; and therein we agree with the concurring practise of the Universal Church: for I never read or heard of any Church in the World, but had a set Form of Prayer; so that for you to oppose it, is no less than to deny the Authority, Testimony and Practise of all the Saints of the Old and New Testaments, both Prophets and Apostles,

and the expresse Command of our Saviour himself ; and, in a word, Sir, you condemn the general sense and practise of Christianity and the Holy Catholick Church.

*E. D.* I hear what you say, Sir, and expect you should prove it.

*F. P.* Nay more than this, you contradict the Example of our great Lord and Master, the Founder of our Religion, and *the Author and Finisher of our Faith.*

*E. D.* This is a high Charge indeed ; but pray be pleas'd to make it out.

*F. P.* That I will, Sir. First I say, that you contradict the Authority and Practice of the Prophets in the Old Testament, forasmuch as it is evident that they made use of set Forms of Prayer, and had a particular Command so to doe : to be convinc'd of this, be pleas'd to reade the 26th Chapter of *Deuteronomy*, from Verse 13. to 16. and the 14th. Chap-

ter of *Hosea*, beginning at the second Verse, *Take with you words, and turn unto the Lord, and say unto him, &c.* and the 2d of *Joel*, Verse 17. *Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar; and let them say, Spare thy people, O Lord, &c.*

Secondly, You contradict the Command of our Lord and Saviour, and the Practice of the holy Apostles, which I prove from the 11th Chapter of *St. Luke*, the 1st and 2d Verses, where we read that one of our Saviour's Disciples asked him in the Name of all his Companions, to teach them to pray, as *John* had taught his Disciples; whereupon our Saviour, addressing himself to all his Disciples, said, *When ye pray, say, Our Father, &c.* From whence I infer these two things: First, That the Apostles had a set Form of Prayer prescribed them by Christ himself; for it is impossible to order any Form  
in

in more plain and exprefs terms, than our Saviour makes use of in recommending this Prayer to his Disciples. Secondly, I conclude from hence, that the Disciples made use of this Form; which will not be question'd, if we consider the great desire they shewed to obtain this Form of Prayer from our Saviour, and the readiness wherewith they always obeyed the Commands he laid upon them. So that this cannot but be a sufficient proof to any thinking Man, that when they prayed, they made use of this Form or Prescription their blessed Lord and Master had at their request given them, with this exprefs Command; *When you pray, say, Our Father, &c.*

3. You oppose the General Practice of Christendom, and of the Holy Catholick Church; because neither your self, nor any Man else, can give an instance of any Church in the World, from the Apostles times to these

these our days, but what had a set Form of Prayers: for though all have not used the same, yet there is no Church but has used some Form or other.

4. You condemn the Example and Practice of our dear Lord and Saviour Jesus Christ himself; for it is evident that he himself made use of a Form of Prayer, *Matt. 26. v. 44*:

*E. D.* I will not undertake now to return you a particular Answer to what you have here alledged; but shall onely say, that Praying by a Form, has by experience been found a hindrance and obstacle to true fervent Prayer in the Spirit; and to deal plainly with you, this seems to be one great reason why the Ministers of the Church of *England* are so dull and ignorant in this point, and so little acquainted with spiritual Prayer.

*F. P.* I am not a little surpriz'd at this your Answer; for having but

just now proved to you, that the Prophets and Apostles, the Holy Catholick Church, and Christ himself made use of Forms of Prayer; you, after all this, come and tell me, that Praying by Forms, is a hindrance to Praying by the Spirit; which is as much as to say, that neither the Prophets, Apostles, the Catholick Church, nor Christ himself prayed by the Spirit, because they made use of a set Form, which is a near step to Blasphemy.

*E. D.* I did not design to say so much neither; though I must confess that, Praying by a set Form, seems to me (for I find it so by experience) to be a great Obstacle to true spiritual Prayer.

*F. P.* Though it may seem so to you; yet your Charity should lead you rather to question your own Judgment, than to pass so rash a Censure upon the Saints of the Old and New Testament, yea, upon Christ himself; besides, you ought to be  
very



very wary of exposing your self to the derision of all men, by supposing your self wiser than all the Prophets and Apostles, than the whole Christian Church and Christ himself, since it is most certain that they made use of Forms; and not onely so, but our Saviour himself prescribed a Form of Prayer to his Disciples, commanding them, when they prayed, to use the same; which he would never have done, had it indeed been so great a hindrance to fervent Prayer by the Spirit, as you pretend.

*E. D.* If it be not a hindrance to others, I am sure 'tis so to me.

*F. P.* I hope I shall understand you better, if you please to explain to me what you mean by *praying by the Spirit*.

*E. D.* I suppose no true Christian can be ignorant of what Praying by the Spirit is, and therefore I can't see any necessity there is of explain-

ning a thing so obvious to the understanding of all.

*F. P.* Since you seem unwilling to give me your meaning, I am very free to give you mine ; to pray by the Spirit is, as I take it, to pray by the help and assistance of the Holy Ghost, so as to have our hearts and minds deeply affected with the sense of our wants, and all our Faculties and Affections inflamed with the Love of God, and stedfast Faith in his Promises.

*E. D.* I perceive we do not disagree at all in the meaning of the words.

*F. P.* I am glad we are so far agreed : for it is evident that, according to this meaning of the words, a set Form of Prayer is so far from being a *hindrance*, that indeed it is a great help *to fervent praying by the Spirit* ; and on the contrary, *Extemporary Prayer* must needs be a great impediment to it. To convince you

of this, I desire you would consider, that when we pray by a Form, we have more time to study the import of our Requests, and to weigh and examine every Petition with greater attention; we have more leisure to understand and discern our wants, and to present them before God; we can the better prepare and dispose our selves for so holy a Duty; and in a word, we can be more intent and *recollected* to improve the motions of the Spirit, having nothing else to doe, but to fix our mind wholly on God, whilst we are praising of him, and have our hearts suitably affected with the things we pray for. Whereas in *Extemporary Prayer*, the mind of the Minister, or whoever else it is that prayeth, is taken up in hunting for expressions to utter his thoughts; and for fear of being put to a stand, he is forced to follow, not the motions of the Spirit, or the dictate of his understanding,

standing, but the fluency of an acquired habit of Praying; and by this means doth often begin, where he should end, and end where he should begin. And those very men that speak so much against the necessary and edifying Repetitions that we use in our Common-prayer, do very frequently in their Extemporary-prayer repeat the same things over and over again, though it may be in different expressions. And as for the People that hear a Minister pray an Extemporary-prayer, as they do not know before-hand what he will say, they must first attend to what he saith; in the next place they must consider whether what he prayeth be according to the Word of God, and fit for them to join with: but whilst the Hearer is thus employ'd, he that prays is got to another thing, and leaves his Hearers behind to overtake him as they best can; which according to my apprehension makes the

way of praying extempore so difficult and uneasie, that it is morally impossible for both Minister and People, to pray so devoutly, or at least so understandingly as they ought to doe. If you please well to weigh and consider what I have here offered, I question not but you will be convinced, that a set Form of Prayer is so far from being a *hindrance*, that it is a great furtherance to *zealous praying by the Spirit*; whereas the Prayer you are so much taken with, is indeed a great obstacle to it.

*E. D.* However Sir, I suppose you will grant me, that it is this tying themselves up to a Form, that hath made the Ministers of the Church of *England* so dull and devoid of the Gift of Prayer, that they cannot pray without Book; and may rather be compar'd to those Dumb dogs whom the Prophet reproves, than be look'd upon as Ministers of the Gospel.

*F. P.* Though I am a Stranger here, yet I have very good reason to believe, that I am better acquainted with the Ministers of the Church of *England* than you are, and am better inform'd of their parts and abilities, than you can be; for I have made it my business to be acquainted with them, not maliciously to slander and abuse them, but to the end I might the better understand and value them, and profit by them. And if you will give me leave to speak my Judgment, which is not grounded upon hear-say, but upon good knowledge of, and converse with them, I must render them this true and unbiass'd testimony, That of all the Clergy I ever was acquainted with, they are the most Learned and Godly.

*E. D.* You are a *French* man Sir, and therefore I suppose that much of this may pass for Compliment.

*F. P.* I am indeed a *French*-man by birth, but yet I value my self upon this account, that in heart and affection I am a hearty true *English*-man. And since you are pleas'd to look upon my judgment of the *English* Clergy no better than a Compliment, I challenge you to tell me, what Nation in the World can boast of having such great and worthy Divines as we have?

*E. D.* Pray how comes it to pass then, that they cannot pray?

*F. P.* Who told you they could not? Sure I am that they both can and do pray; and that so excellently, that as they surpass those of other Nations for Learning, so likewise in Devotion, and the Gift of Prayer; and if you had taken time to peruse their Books of Devotion, you would never have told me, as you do, *That the prescribing of a Form of Prayer has been the occasion why the Ministers of the Church of*

England are become so dull and ignorant, even to that excess, that they cannot pray.

*E. D.* However, I think, they are much to blame; for that in their Pulpits, if they pray at all, they dispatch them in so few words, that any one that hears them will be apt to conclude, they cannot pray; but should you once come to our Meetings, ay, there you would hear Praying indeed.

*F. P.* I will not deny, but that commonly our Clergy, in the Pulpit, use onely a short Prayer before Sermon; but don't at all deserve to be blam'd, but rather to be commended, for so doing; if we consider, first, that our Clergy chuse to make use of a short Prayer onely before Sermon, because they have found, by wofull Experience, that long extemporary Prayers have begot, in most People, a dislike of the Common-prayer, and consequently have



have been the occasion of those unchristian Animosities, Schisms and Divisions, that are so rise amongst us. And, I think, you have no just reason to blame this pre-caution of theirs, till you have made out, first, that the People doe well to undervalue and despise *the Common-prayer*, and that the Aversion they have for it is a sufficient ground for Schism and Division. A second reason why the Ministers of the Church of *England* use such short Prayers is, that by this means they may condescend to the weakness of the People, lest an over-long Prayer should weary those who have already attended upon, and join'd their hearts and voices with, the publick Prayers offer'd up to God by the Church. And in the third and last place, we shall find that there is nothing good or usefull for us, which the Minister hath not already prayed for, nor any thing evil or hurtfull, which he

has not deprecated in the publick Prayers appointed by the Church, which methinks might at least lessen the fault of our Clergy in your sight, and somewhat allay the bitterness of your Censure against them. And as for your Meetings, where you tell me there is Praying indeed, I must freely tell you, that though I never was at any Meeting in my life, yet I have often had an opportunity of hearing your Ministers pray; but forasmuch as my temper doth not incline me, and my Religion much less, to pass any offensive Reflexion upon any sort of People, therefore I humbly crave leave to be excus'd from giving you my opinion of them.

*E. D.* Though I cannot but approve of your Modesty in this regard, yet I should be glad to have you speak out; and therefore I desire you to tell me freely from your heart, what you think of them; and  
whether

whether they do not pray very well?

*F. P.* Because you urge me, I shall, in compliance with your desires, tell you, and that with all the truth and sincerity imaginable, that I am so far from liking their unpremeditated extemporary Prayers, that I altogether disapprove them; and above all, am much offended at their way of praying.

*E. D.* Sure you don't speak from your heart now, as I desired you would, for if you did, you could not say so; since it is certain that they pray incomparably better than any of your Church-men: one of their unpremeditated Prayers being far beyond all the Prayers that are in your Common-prayer-book.

*F. P.* Good Sir, I must entreat you for once to lay aside all your Prejudices, and to make use of your Reason so far as to consider, whether it be not morally impossible, that men, who never were brought up

in an University, and scarcely ever had the full instruction of a Grammar-school, which may be said of the most of your Ministers, should without any premeditation pray incomparably better than our Churchmen, who have had the best means and opportunities in the World to improve their parts and abilities? And whether an extemporary Prayer whined out ( I beg your pardon if that word offend you ) by an illiterate man, should infinitely surpass all the Prayers of the Common-prayer-book, which have been compiled by some of the wisest and most Judicious Divines that ever *England* could boast of.

*E. D.* How strangely you talk now, as if it were impossible for any man to pray well that hath not been bred at the Universities?

*F. P.* You mistake me Sir, this was none of my assertion, I onely said, it was morally impossible, that illite-

illiterate men should pray incomparably better than those that have been brought up at the Universities, whose whole business and employment it is to understand the Scripture, and to be conversant in those studies that most conduce to true Godliness, which surely are the best means to teach them to pray also.

*E. D.* But the Apostles you know were simple illiterate men, and yet they could pray infinitely better than all the *Rabbies*, and all the great Doctors of the Synagogue.

*F. P.* I grant you that, but withal desire you would consider, that though the Apostles were illiterate men, yet were they extraordinary men, call'd and sent by God in an extraordinary manner, to bring about an extraordinary work, yea, a Work greater than that of the Creation it self; they were by their Ministry to change and renew the face of the whole World, to pluck the

false Gods from their Temples, to beat down their Altars, to silence their Oracles, to abolish their Worship, to root out their Customs, to overcome their Prejudices, and to oppose and defeat a Religion, of as long standing as the World it self; a Religion that was in full possession of the Spirits of all men, and which by consequence could engage for her defence whatsoever was authoritative, great or powerfull amongst all Nations. They were to be the Planters of a new Religion in the World, to brave and challenge all the power of Princes, to stand the shock of the Sophisms of Philosophers, and the Politicks of States-men; to stem the violent torrent of the Mobile, and to hold out against the Persecutions of all the wicked. Now that they might be qualified and capacitated for this strange and wonderfull undertaking, God was pleased to indow them with many miraculous

Gifts and Powers, as of Prophecy-  
 ing, speaking all sorts of Languages,  
 working of Miracles, &c. in order  
 to which the Holy Ghost, who is the  
 true and alone Spirit of Prayer,  
 came down upon them, in a visible  
 and miraculous manner. Which  
 things being so, for you to fetch an  
 Argument from the Example of the  
 Apostles, either in respect of their  
 Person, Mission or extraordinary  
 and miraculous Gifts, and apply  
 the same to your Ministers, is every-  
 whit as improper, as if you should  
 go about to prove, that you or I  
 can stop the Sun in his Course, be-  
 cause *Josbua* did so.

*E. D.* I never intended by produ-  
 cing the Example of the Apostles,  
 to prove our Ministers equal to them,  
 as to their extraordinary gifts and  
 graces; neither do I suppose, will  
 you dare to compare the *Coiners* of  
 your Liturgy or Common-prayer,  
 with those holy Men, the Apostles

of our Lord and Saviour?

*F. P.* I never did; I onely said, that the Compilers of our Liturgy, were some of the most Pious and Learned men that ever *England* did afford.

*E. D.* They were no better than bigoted Papists.

*F. P.* How can that be, when it is known that they suffered Persecution, nay, Martyrdom it self, in the defence of the Protestant Religion, and sealed and ratified the Common-prayer, they had composed, with their Bloud?

*E. D.* But, pray Sir, who gave them the power to compose the Common-prayer-book?

*F. P.* They had their Power and Authority from God and the King.

*E. D.* I shall be glad to hear you prove it.

*F. P.* That I will Sir, for it is no such difficult matter as you may suppose. I say therefore, first, that



they had their power from God ; for they being Bishops and Governours of the Church, had an unquestionable Power and Commission, by virtue of their Charge and Office, to redress and reform whatsoever was amiss in the Divine Service ; and forasmuch as in some foregoing Ages the Prayers of the Church had been corrupted and adulterated, by inserting doubtfull Stories and Legends, with a superfluous multiplicity of Responsals, Prayers to the Blessed Virgin and other Saints, Prayers for the Dead, vain Repetitions, Commemorations and Synodals, &c. they very wisely and prudently cast away all that was Popish and Superstitious, retaining onely what was sound, ancient and edifying, and added some Prayers that were truly Apostolical and Primitive. And besides, they had a special Order and Command from King *Edward VI.* authorizing them so to

*E. D.* I find all your Discourse comes to this, that the Compilers of your Common-prayer-book, onely chop'd and chang'd the *Romish* Liturgy, and out of it, with some Additions of their own, patch'd up the Liturgy which is now used by the Church of *England*, and which you do so much admire. Now you know the Popish Liturgy is no other than their Mass-book, which I think might, to much better purpose, have been quite laid aside, than reform'd and patch'd up again.

*F. P.* I am not of your opinion, and the Reasons that hinder me are these: First, Those Holy Men we are speaking of, had no Power or Authority committed to them to plant or institute a new Religion, but onely to reform the Abuses that were crept into the Church, and the Corruptions of the publick Worship of God, which is the chiefest part of

the Christian Religion: now in this case it is evident, that it was none of their duty or office to take away the whole publick Service or Liturgy, which indeed at that time was very corrupt, though not to that degree, but that some good was still found amongst it, but onely to change what was amiss, to supply the defects of it, and cast away whatsoever was corrupt or superfluous. Secondly, It was great wisdom in them to observe the mean between two extreams, by shunning on the one hand a Spirit of bitterness and hatred against the Party they reformed from; and on the other hand avoiding a sinfull compliance with the corruptions of those, who were so unwilling to part with their Idolatry and Superstition. And farther to illustrate my Argument, I must tell you, that the Reformers of our Church acted according to this commendable Maxim of Chri-

stian Charity and Moderation, viz.  
*That in love and condescension to the  
 Church of Rome, we ought not to re-  
 ject any thing used by them, but what  
 is found contrary to the Word of God :*  
 whereas the Reformers of your Par-  
 ty proceed according to this Rule,  
*That in hatred and detestation of Po-  
 pery, we ought not to admit the least  
 thing the Papists make use of in their  
 Divine Service ; and onely for this  
 reason, because they use it.* Now I  
 would fain know of you, which of  
 these two you take to be the most  
 Christian and Charitable method ?  
 and whether the Principle our Re-  
 formers went by, be not preferable  
 to that of your Party ? The Reason  
 is evident beyond dispute ; because  
 our Reformers, by retaining what  
 was good, and of primitive Purity in  
 the publick Service of the Roma-  
 nists, and rejecting onely what was  
 manifestly corrupt and superstitious,  
 they left a door open for them, and,

as it were, friendly invited them, to leave their Adulterous Church, and to enter into our Communion.

*E. D.* But, pray tell me what great or good effect this Condescension did ever yet produce ; for I never understood that this their moderate and designing way of Reforming the Church, has been a means to persuade the Papists to leave their Idolatry and Superstitions, and to become Converts to their Church.

*F. P.* If I should grant you that the number of Popish Converts to our Church, is not very considerable ; will it follow from thence, that the means used for so good and charitable an End, were undue or unlawfull ? For though God hitherto hath not been pleased to bless these good means, with the greatest success that might be wish'd for, yet we know not how soon he may ; especially, considering that we had never more reason to expect, the total

tal downfall of Popery ; which, according to outward appearance, can no way so probably be brought about, as by the Papists embracing the Protestant Religion. Let us therefore take heed of deriding (as you seem to do) those lawfull, moderate, and Christian-like methods, the Church of *England* hath made use to facilitate the Papists Conversion.

*E. D.* I find then, you take your Common-prayer to be a lawfull, moderate, and Christian-like method or means to facilitate the Conversion of the Papists.

*F. P.* I do so ; and I question not but, in due time, it will prove very effectual that way to the stopping of the mouths of all gain-sayers.

*E. D.* Ay, you may look for it long enough, I suppose ; and if by great chance it should ever prove to be an effectual means, I dare say, for all that, it will never be a lawfull

full one ; for, to speak freely, and without mincing the matter, I am of opinion, that, though it may be lawfull to use some Form of Prayer, yet it is altogether unlawfull to use that Form, which is now in vogue amongst you.

*F. P.* Then I find you are not altogether irreconcilable to the Lawfulness of Praying by Forms ; but you are not satisfied with the Forms we use. I shall be glad to hear the Grounds of your dissatisfaction ; as hoping by this means to have an opportunity offer'd me, to enlarge my self more in the Praise of our Common-prayer, than hitherto I have had occasion to do.

*E. D.* I know the humour of *French-men* is to be complaisant and complimentary ; and so very probably you design, in compliment to the Church of *England*, to fall down to the Common-prayer, the great Idol of the *English* Clergy ; as you have already

already express'd your great Respects for their dull and prophane Priests.

*F. P.* I beg of you, Sir, let us discourse without Prejudice or Passion; and be so kind as to tell me calmly and friendly, what Objections you have against our Common-prayer-book in particular.

*E. D.* Before I give you the Particular Objections I have against the Common-prayer-book, I shall premise this General Observation, That your Common-prayer is so bad, that there is nothing good in it; no, nor any thing that is so much as tolerable.

*F. P.* How strangely you and I differ in Opinion? As for my part; I really think there is nothing in it, but what is very good.

*E. D.* If you can prove that, as I desire you would, *Eris mihi magnus Apollo*; for indeed you will do more than all your Clergy-men that ever



I discours'd with, and more than all the Books that treat of this Subject, have been able to do.

*F. P.* If the case be so indeed, I should be loath to undertake the task : For if none of our Clergy, that you have discours'd with, nor any of those excellent Books, written in the Defence of our Liturgy, have been able to convince you of the goodness and usefulness thereof, it would be folly for me to attempt it ; for I am very sensible, that my Parts and Abilities, are far below any one of our Clergy, that you have had to deal with ; and to speak the truth, 'tis from them and their Writings I have acquired the best part of that little learning, and insight into these things, that I have.

*E. D.* I hope you are as modest a Man as your discourse would import ; besides, being a *French* Protestant, you, as such, can have neither publick nor private Reason, to bear

any

any ill-will to our Party ; wherefore I look upon you as an unbiass'd Person, without Prejudice or Partiality, and consequently fit to be discours'd with, about the matter in question, between us: And indeed all this makes me the more desirous to hear the Arguments you can produce for proving your Assertion, That there is nothing in the Common-prayer-book, but what is very good.

*F. P.* I thought all this while that you intended to propound your Objections against the Common-prayer; and that my onely business would have been to Answer them.

*E. D.* I suppose we may do both these things at once; for if you please to tell me what you find so extraordinary good in the Common-prayer, I shall also, on my part, declare what I dislike in it.

*F. P.* Be

*F. P.* Be it so. And to the end we may proceed with some order, let us cursorily reade over the Common-prayer-book, which I have here with me.

*E. D.* This indeed will be a good way to enable us to judge the better concerning it ; and therefore I am very free to run it over with you ; onely must desire you, not to take it ill, if now and then I interrupt you with my Objections against any part of it.

*F. P.* What you desire, is contain'd in our agreement for according to it ; I am to tell you, what I approve of in our Liturgy ; and you are to tell me, what you dislike in it, by propounding your Objections against it.

*E. D.* Very well ; and in so doing we shall finely Anatomize these Relicks of Popery. But it is your turn to begin.

*F. P.* The first thing I meet with in our Common-prayer-book, are *some Sentences* of the Holy Scriptures, of which the Minister is to reade one or more, before he proceeds to the Prayers or Devotions, which seems to me to be very proper and usefull; for certainly we can never better begin God's Service, than with his own Words.

Next follows an *Exhortation*, wherein is represented to the People, the *End* of their present assembling or meeting together; which is, as the Exhortation expresseth it, *To confess their Sins, to render Thanks to God, to set forth his Praise, and to ask those things that be necessary either for Soul or Body*: and towards the end thereof, we are informed and directed how to perform these holy and bounden Duties, *viz.* sincerely and reverently, *with a pure heart, and humble voice*: which caution is very necessary, if we consi-

der

der how prone Men are, without any due preparation of themselves, to rush into the presence of the great God, who is a consuming fire, and before whom they ought to appear with the most reverential awe and trembling; as likewise how apt we are to utter any thing before him, without considering, that he is in Heaven, and we on Earth; and how negligent we generally are, in disposing and qualifying our selves, for the acceptable performance of the Sacred Duties of our Religious Worship.

*E. D.* So far all is pretty tolerable; but by and by, we shall meet with a great deal of stuff.

*F. P.* Not to insist now upon your plain contradicting of your self; for whereas but just now, you positively asserted, that there was nothing, so much as tolerable in our Liturgy, you now plainly con-

fess the contrary ; I shall onely de-  
 sire you, when we come to those  
 places, where your great deal of  
 stuff lies, that you would stop me,  
 for I shall be glad to hear the Ob-  
 jections you have against any part  
 of it ; and in the mean time I pro-  
 ceed to speak of the *Confession*, which  
 is the next thing that occurs in our  
 Liturgy. The Minister and People  
 having been thus stirr'd up by the  
 foregoing Exhortation to compose  
 their Thoughts, and prepare their  
 Hearts for a due offering up of their  
 Morning or Evening Sacrifice ; the  
 next thing they do, is, to fall down  
 on their knees, *confessing* in a solemn  
 and humble manner their Sins unto  
 Almighty God, earnestly imploring  
 his Grace and Mercy for the Pardon  
 of them. And this, according to  
 my apprehension, is very proper and  
 necessary in our approaches to God ;  
 for since it is our Sins that separate  
 be-

between God and us, and hide his face from us; we can do no better than, in the first place, to beg of our most mercifull Father the Remission of them, that he may utterly efface them, and put them out of the way of interrupting the free course of his gracious and benign Communications and Influences. *If I regard, saith the Psalmist, iniquity in my heart, the Lord will not hear my prayer, Psal. 66. v. 16.* Moreover, it is very reasonable, before we beg any favour from God, to entreat for a removal of those Evils we groan under, *viz.* the guilt and punishment of our Sins.

*E. D.* I suppose you did not observe this method in the Common-prayer the Protestants use in *France.*

*F. P.* Yes, but we did. Our Ministers always begin Divine Service with a Sentence of the Holy Scriptures;

tures ; and I shall not scruple to tell you, that it is expressly the same with which the Roman Office of the Mass beginneth, ( and yet we have had the good luck, never to be censur'd as Popishly affected upon this account ; ) and in the next place, they proceed to exhort and invite the People to accompany them to the Throne of the heavenly Grace, repeating after them a Confession of Sins, in substance much the same with that in the English Liturgy.

*E. D.* But your Ministers did not read these Prayers out of a Book, as the scandalous and lazy Clergy here in *England* do.

*F. P.* I find you make it your business to affront our Clergy at every turn, and suppose the most abusive and scurrilous Language to be good enough for them ; yet question much, whether you would take it well to be paid in the same coin ;



coin ; however, I cannot but tell you my thoughts, which incline me to believe you have learned these ill manners from your own Minister.

*E. D.* What, I hope you will not accuse our Minister of being unmannerly? For I dare say he is as courteous and civil, as affable and obliging, and, in a word, as much a Gentleman as any Man I know of.

*F. P.* He shewed himself to be so indeed, when the other day being in his Pulpit, thought fit to interrupt the series of his discourse to give the lye, to a person entring into the Meeting, who, it seems, had reported something, as he conceiv'd, to his disadvantage.

*E. D.* Ay, this is a fine story, forg'd at pleasure by some of your Clergy-men, to expose and make our Ministers odious.

*F. P.* 'Tis so far from being a story, that I am ready to justify the truth of it, by many credible Ear-witneffes. But to return to the matter in hand ; though first I must tell you in answer to your question, that our *French* Ministers always use their Books in repeating of their Common-prayer, reading it word by word, and yet have been so happy, as to escape the Censure of being either *scandalous* or *lazy* upon that account.

*E. D.* I onely ask you this question by the bye. But let us see what follows.

*F. P.* After the *Confession*, which is the last thing we have spoke of, follows the *Absolution*, wherein the Minister declares and pronounces to all those *that truly repent* and *unfeignedly believe* the holy Gospel, the *Absolution* of their sins ; and no doubt, supposing our Confession to have

have been sincere and hearty, the Minister has good reason to declare our Sins are absolved, upon these two Evangelical conditions of *Faith* and *Repentance*. But to the end no scruple may be left in this matter, be pleas'd to observe, that the Minister doth not here Absolve in his own name, but publisheth a Pardon in *Nomine Domini*, in the Name and Authority of the Lord God. He doth not say *I*, but *He pardoneth*, &c.

*E. D.* This Form of Absolution, as being onely declaratory, may pass well enough : for, as I understand it now, the Minister onely declares that Pardon may be had, and on what terms. All this may be born with, and therefore you may go on.

*F. P.* The Lord's-prayer follows next ; and that, if I be not greatly mistaken, very properly : First, be-

cause having hitherto prepared our selves by *Confession* and *Absolution*, we may now more freely take the boldness to call God our Father, and address our selves to him in that perfect Form of Prayer which his Beloved Son has taught us. Secondly, the Lord's-prayer being the ground-work and foundation, on which all our Prayers and Petitions should be built, we can never do better, than to begin our Prayers with this, which was composed by the onely begotten Son of God, and indited by Wisdom it self, to be a pattern and model to all our Devotions.

*E. D.* But you cannot say that you make use of the Lord's-prayer in the first place, and before your other Petitions, since you have already used several before it.

*F. P.* Whatsoever has been hitherto performed either by Minister or People,

People, is rather a Preparation for Prayer, than Prayer it self: for if you —

*E. D.* You need say no more; for indeed it is no great matter whether you use it first or last: the Question onely is, whether it ought to be us'd at all? I own it to be a matter of great moment, which therefore ought not to be rashly determin'd; though, for my part, I am more inclinable to take it as a directory for the matter of our Prayer, than for a Form; and the rather, because one of the Evangelists seems to intimate as much, by ushering in the Lord's-prayer with these words of our Saviour, *After this manner, therefore pray ye*, Luke 6. v. 9.

*F. P.* I fear your Minister is not so cautious as you are in this matter; for in some of his Sermons he hath, if not rashly, at least very positively asserted, that the Lord's-  
C 5 prayer

prayer is not to be used as a Form  
 of Prayer, but onely as a Directi-  
 on ; and consequently takes great  
 care not to make use of it in his  
 Meeting ; though, as I have been  
 informed from very credible hands,  
 he useth it in his Family-prayers ;  
 but how to reconcile *P* with *B* in  
 this case ; *P*, when he is in his Mee-  
 ting, and *B* when he is at home, I  
 leave to your consideration ; I onely  
 wish there be not some worldly in-  
 terest at the bottom that sways him.  
 And as for what you alledge, that  
 one of the Evangelists saith, *after*  
*this manner*, &c. I answer, that these  
 words do not forbid or oppose the  
 using of it as a Form, or the repea-  
 ting of it in the self-same words ;  
 for he that repeats the same words,  
 saith after this manner, though eve-  
 ry one that saith after this manner,  
 do not always repeat the same words.  
 So that he who saith the very words  
 them-

themselves, hath two Evangelists to warrant and justifie him; whereas he that does not, hath but one. I shall onely add, that the Lord's-prayer, is used by the Church of Christ all the World over; and it cannot but be very comfortable and beneficial to us to bear a part in this great and Universal Consort.

*E. D.* But suppose I should grant you, that the Lord's-prayer may be us'd in the Morning; yet you cannot but allow me, that it ought not to be us'd at Night, because it is ridiculous to beg our daily Bread of God, when we have eaten our Supper, and are ready to go to bed.

*F. P.* Though this Objection be too light and frothy, and not at all comporting with the Sacredness of the things we are treating of; yet shall not this hinder me from answering it seriously; and the rather, because I am pretty well assur'd you have

have borrow'd it from one of your Neighbouring Ministers, who not long since Preaching in this Town, produc'd. it as a most convincing and unanswerable Argument, to prove, that the Lords-prayer was not to be used as a Form: but certainly this Gentleman shewed hereby, that he was no great Textuary, since any Woman, except perhaps his own Mother, ( who, I am told, has been the onely Tutor he ever had ) could have taught him, that by *Bread* in this place, as in many other Texts of Scripture, we are not onely to understand *Meat* and *Drink*, but also *Repose* and *Sleep*, *Clothes* and *Shelter*, *Health* and *Wealth*, and, in a word, whatsoever is necessary to support and supply our frail natures. To this I might add, that the word we render *Daily*, according to its most proper and exact signification, do's not denote the



the present time, but that to come ; so that when we pray , *Give us this day our daily bread* , tis as much as if we should say, Vouchsafe us all those things that are necessary and sufficient for the support of the remaining part of our lives : and this we pray that we may receive *this day* , that is, as St. *Luke* interprets it, *Day by day*. Lastly, I might also here take notice , that by *Bread* , we are not onely to understand our Bodily sustenance, but also the food of our Souls.

*E. D.* These Observations of yours I must confess are new things to me, and more than ever I heard before. But I desire you to proceed.

*F. P.* After the *Lord's Prayer* follow some short and proper Ejaculations, for the Divine Assistance in the work we are about ; and in which the People bear a part, the Minister praying in the words of holy *David* ,

*David, O Lord, open thou our lips;*  
 and the People answering, *And our*  
*mouth shall shew forth thy praise.*  
 The Minister again, *O Lord, make*  
*speed to save us;* and the People,  
*O Lord, make haste to help us.* Nei-  
 ther can you, I suppose, find fault  
 with this Order of the Church, in  
 assigning this place to these holy  
 Breathings, or ejaculatory Desires,  
*viz. before the Psalms, Lessons and*  
*Collects,* and immediately after the  
*Confession and Absolution;* thereby  
 intimating that our Sins have shut  
 our Mouths and closed our Lips;  
 putting us into an utter incapacity  
 of praising his most holy Name, and  
 expressing our bounden thankfulness,  
 till he himself be pleased to open  
 our Mouths and Lips to utter his  
 glory. Again, when we cast an eye  
 upon the Sacredness of those Duties  
 we are about, and the great opposi-  
 tion we may expect from the Devil  
 and

and our evil Hearts, in the performance of them, we have all the reason in the World to cry mightily to God, *to make haste to save us and deliver us*; to the end that by his Divine assistance we may be enabled worthily to celebrate his praise, and acceptably perform the great Work we are engaged in.

*E. D.* These short Sentences you so much commend, forasmuch as they are all taken out of Scripture, are well enough in themselves: but I can no ways approve this chopping and mincing of Prayers between the Minister and the People, for this makes *them to be liker Charms than Christian Prayers*.

*F. P.* Well, you are a wonderfull Christian, if I may judge of you by your Charitable and Evangelical expressions: for, if from the abundance of the heart the mouth speaketh, I  
find

find you have as good an opinion of our Church as your Minister hath.

*E. D.* Pray, what is that you have to say against our Minister?

*F. P.* Nothing at all, for indeed I am asham'd for his sake to mention it.

*E. D.* Speak out man, I know what you would be at; is it not this, that our Minister hath said the same, viz. that your *Prayers are liker Charms than Christian prayers?*

*F. P.* I will not be positive that he used the self-same expressions: but this I dare affirm, that he used some as bad, if not worse, and which have a great affinity with these words of yours.

*E. D.* Pray, Sir, tell me plainly, what it was he said?

*F. P.* Since you will needs have it, I shall tell you, that he was so kind and charitable as to imply in one of his Sermons, that *our Cathe-*  
*dral*

*dral was the Devil's Chapel. These are his words, God has no Church, but the Devil has a Chapel; I had almost said, a Cathedral. A sublime and worthy Sentence, full of Christian Love and Charity, and well becoming such a Minister of the Gospel. And if we join your Aphorism to his, we may challenge the World to shew us any thing like it; for so it will make out this favourable Judgment of our Church, God has no Church, but the Devil has a Chapel; I had almost said, a Cathedral; and the Prayers that are used there, are liker Charms, than Christian prayers.*

*E. D.* I don't matter what you say or judge of me, but your having such frequent flings at our Minister gives me great reason to suspect, you have a grudge or secret hatred against him.

*F. P.* I can assure you 'tis far from that; for I am so free from bearing any ill-will towards him, that I can safely desire all the harm I wish him may fall upon my self: and I sincerely protest, that the only motive which makes me reflect upon some of his abusive expressions is, the love I have for that Church which he is so eagerly bent to expose and vilifie; and indeed who could see his Mother so grossly abused, without being mov'd at it.

*E. D.* Seeing you are so nice and squeamish, I shall henceforth avoid any expressions that may offend or give you an occasion to reflect upon our Minister or my self.

*F. P.* I could wish it were in your power to use that moderation, though in doing it, you would doe no more than what I have already several times begged of you; and had you but comply'd with my  
re-

reiterated desires, you would have spar'd me the trouble of representing to you the Sarcastical Language your Minister has very often and very unreasonably made use of against us.

*E. D.* In kindness to you I shall propound my Objection in other terms. I say therefore, that I cannot approve, that the People should answer the Minister, and by turns repeat some part of the publick Prayers; for though I know it was allowed amongst the *Jews* to sing by turns, answering one another, yet I cannot find that the same order was ever approv'd of among Christians.

*F. P.* After thanks returned for your kindness to me, I must tell you that your Objection is so far from making for you, that it makes against you. For as I perceive, you are not well acquainted with the order

der the *Jews* observed in their publick Worship, because if so, you would never have produc'd this Argument to condemn the practice of our Church. True it is, that it was the custome of the *Jews* to sing by turns, and answer one another; but you never observed that this was a privilege granted to the Priests and Levites onely: now this Argument of yours plainly justifies the order of our Church; for if the Priests and Levites under the Old Law had the Prerogative of bearing a part in offering up the publick Prayers and Praises, none can deny, but that Christians, both Ministers and People, have the same, if not a greater, privilege; forasmuch as every true Christian is a Priest, and that of a higher order than those under the Old Law; for if we will believe *St. Peter*, 1 Ep. chap. 2. vers. 9. *We are a chosen Generation, a royal Priesthood:*



hood: and *John*, Revel. i. 6. declares that, *Jesus Christ has made us Kings and Priests unto God.*

*E. D.* I perceive then you take it to be a great honour or privilege for Christians to have leave to answer their Ministers, and to have a share with them in repeating the publick Prayers.

*F. P.* I do so; and have great reason for it too.

*E. D.* I know well that you Church-men, both Ministers and People, are very ambitious of honour; but this is not the thing we must look for, especially in our Prayers, but rather edification and benefit; now what benefit can you propound to your self from this answering of your Minister, and pronouncing some part of the publick Prayers?

*F. P.* The benefit which thereby accrues to us is very considerable; for

for by this means we do not onely  
 expresse our full consent to all the  
 Minister's Prayers, without which  
 we cannot reasonably expect any ad-  
 vantage from them: but besides, by  
 this method of our Church we cap-  
 tivate the Peoples attention, restrain  
 their vain and rambling thoughts,  
 and oblige them to be attentive to  
 what the Minister saith, that they  
 may be ready to return the proper  
 Responsals. Whereas when the Peo-  
 ple bear no share in the Divine Ser-  
 vice, and have no part to act in it,  
 they are more at leisure to entertain  
 vain and frivolous fancies, and too  
 too often profane and lascivious  
 thoughts come in flocks to devour  
 their Sacrifice: and to tell you my  
 mind plainly, I take it, that the  
 neglect of these Responsals, is the  
 true cause of so much inadvertency,  
 lazy postures and drowziness, as  
 now commonly discover themselves  
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in those who frequent the House of God, and appear in his presence, whom the holy Angels adore with veiled faces; which as it is a dishonour to God and a discouragement to the Minister, so it is of great prejudice to their own Souls. Now to put the question to your self, you cannot deny me, but that way of Praying which most engageth our attention, is the best, and therefore ought to be preferred before any other; and it is evident beyond dispute, that that way of Praying, where the People bear a part and answer in their course, is the most proper to make them attentive and heedfull to the Work they are about; and therefore I leave you to judge, how commendable the Practice of our Church is, in this regard.

*E. D.* We shall by and by have a further opportunity of speaking to this particular; wherefore you may now proceed if you please.

*E. P.* Af-

*F. P.* After the short Prayers and Responsals now mentioned, follows the Doxology; *Glory be to the Father, and to the Son, &c.* which is both a sound Form of praising and glorifying the eternal and tri-une God, Father, Son, and Holy Ghost; and a short Creed or Confession of our Faith, concerning the Trinity in Unity. And if you demand of me, why it is placed here in the close of the Penitential part of our Prayers? I answer, Because having before confessed our Sins, and humbly entreated mercy and remission for them; and being now in full hope that our mercifull Father has graciously heard and granted our requests, we immediately change our Prayers into Praises, and our Supplications into Thanksgivings, and with transports of Joy and Gratitude we sound forth our *Glory be to the Father*, for it is he who pardons our Sins; *and to the Son,*

*Son*, because 'tis for his sake they are pardoned; *and to the Holy Ghost*, who alone assures us thereof. And the Minister afterwards, as if this were not enough, (because in the *Gloria Patri* we more particularly worship the Trinity in Unity, and not the Unity in Trinity,) calls upon the People again to adore the Unity, saying, *Praise ye the Lord*; to which the People answer, *The Lord's Name be praised*; which words contain the Christian Hallelujahs or Songs of praise and triumph, for the absolution and remission of their Sins: or else, if you will, you may take them for a Preface or Entrance to the Reading of the Psalms.

*E. D.* You may take them for what you please; as for my part, I don't concern my self about them, and therefore you may go on.

*F. P.* In the Morning Service the Psalms are ushered in with the *Venite*, *O come let us sing unto the Lord*, &c. as being an Exhortatory Psalm, whereby we continue mutually to invite and encourage each other worthily to adore and worship the Eternal God. And that this Psalm is very well placed here, appears, first, Because by it we are informed what we are to doe, and, secondly, how we ought to behave our selves in the performance of the succeeding Offices or Duties. The former of these, viz. what we are to doe, we have in these words; *Sing unto the Lord; Come before his presence; Serve and worship him*; and, lastly, *Hear his Voice*, or, his most Holy Word. The latter, How we are to perform these Duties, is thus express'd, *We are to sing unto the Lord, heartily rejoicing*

*in the strength of our salvation; to come before his presence with thanksgiving, with a gratefull sense and humble acknowledgment of all his Benefits; serve and worship him with all becoming Reverence and Veneration; falling down on our faces, and kneeling before the Lord our Maker; not hardning our hearts when we hear his voice, but receiving it with Faith and Obedience. And thus we proceed to the Psalms appointed for the day, the Church having ordered them to be read over once every Month.*

*E. D.* Pray tell me the reason why they are appointed to be read oftner than any other part of Holy Scripture?

*F. P.* Because they are most accommodated for Prayer and Devotion, and consequently of a more

continual use than any other part of  
 God's Word. The ignorant will find  
 here profitable instruction and infor-  
 mation; the wicked earnest exhor-  
 tations and severe warnings; the  
 poor and afflicted will meet with su-  
 table Prayers and Petitions to beg  
 the good things they want, as well  
 as to deprecate the evils they groan  
 under; and the rich and prosperous  
 will be furnish'd with Thanksgivings  
 and joyfull Songs of Praise. Indeed  
 the whole contexture of them shew  
 them to be fitted and suited to all  
 persons in all circumstances, whe-  
 ther young or old, Kings or Subjects  
 Nobles or Commons, in prosperity  
 or adversity, in a wealthy and com-  
 fortable, or in a pinching and afflic-  
 ted condition; and they are propor-  
 tioned with that exactness to the  
 several circumstances, as if they ha-  
 been made on purpose to express and  
 represent every one's particular state  
 and condition.



*E. D.* I must own there is somewhat of truth in what you have said concerning the *Psalms*; but one thing I find that spoils all, which is your silly way of reading them by turns, the Minister reading one Verse, and the People answering another; which certainly is a confus'd, if not a scandalous way of praising God.

*F. P.* What you are pleas'd to call confus'd and scandalous, is in my opinion very *edifying* and *heavenly*; and my opinion is grounded upon Reason; for this way of reading or singing *Psalms* by turns, as hath been partly already hinted, is extremely well suited to excite each others Affections, and to encrease our Emulation, making us, as it were, to strive to outvie each other in Zeal and Devotion, and to contend who

shall worship and praise God with most earnestness and fervency. Now this holy Emulation cannot but be very *profitable and edifying*; yea, and Heavenly too, because it comes nearest to the Pattern of Heavenly and Angelical Adoration; for thus we read that the Seraphims cry to each other by turns, *Holy, holy, holy, Lord God of Hosts, &c. Isai. 6. 3.*

*E. D.* Well, but I have another Objection against your way of reading the *Psalms*; and that is, that at the end of every one of them you repeat the *Gloria Patri, Glory be to the Father, and to the Son, &c.* which certainly is a very vain repetition.

*F. P.* I am not of your opinion; for if you observe this Doxology is not applied twice to the same subject; for though we repeat it constantly at the closing of every *Psalms*, yet,

yet, because they most commonly differ and vary in their subjects, for you will hardly find two *Psalms* together of the same Argument; some being *Psalms* of *Doctrine and Instruction*, some of *Confession of Sins*, some of *Profession of Faith*, some of *Supplication and Prayer*, some of *Praises and Thanksgiving*. And forasmuch as every one of these Arguments contain sufficient and powerful motives to stir up our Hearts and Affections to bless and glorifie God, therefore the closing of every *Psalms* with this Doxology, *Glory be to the Father, &c.* cannot be judged vain and improper, but rather very proper and edifying.

After the reading or singing of the *Psalms*, we proceed to read the *Lessons*, the one out of the Old Testament, and the other out of the New; which order affords this great conveniency, amongst several others,

that by this means the Old Testament is read over once, and the New Testament thrice, every Year.

*E. D.* This is a great mistake of yours, whether willfull or no, I shall not enquire, for the Book of *Chronicles* is never read, as well as many particular Chapters of some other Books.

*F. P.* I confess the Books of *Chronicles* are not read, but the reason of it is plain and evident, because for the most part they are but a repetition of the Books of *Kings*, which are read in their course: and if any Chapters of other Books be omitted, 'tis either because they contain little else but a repetition of what is gone before, or because they treat of the Genealogies, Ceremonies and Laws of the *Jews*, which chiefly concern'd them, as being now antiquated and

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of little use under the Gospel.

*E. D.* Pray why do you read the *Apocryphal* Books then, which certainly are of as little use and concern as those Books and Chapters you omit in the course of your *Lectures*?

*F. P.* I don't think so, for though they be not Canonical, they are such as may be read with Profit and Edification, in that they contain many true and pious Histories or Relations of the Lives and Actions of several great and excellent Persons, whose worthy and glorious Examples are very proper to affect our Hearts, and raise up in us an ardent Desire and holy Emulation to imitate their transcendent Virtues, to express their untainted Innocence, and copy their unshaken Constancy, Courage and Magnanimity. Moreover we find

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there most exquisite Precepts of Morality, directing and informing of us in the Practice of all vertuous Actions, teaching us how to order our Lives, Manners and Conversation, and recommending to us the loveliness and excellence of Vertue, as well as representing the deformity and misery of Vice and Wickedness.

*E. D.* But, if I be not mistaken, you do not reade the first and second Lesson immediately one after another.

*F. P.* True, for after the first Morning Lesson we say or sing the *Te Deum*, *We praise thee, O God, &c.* or the *Benedicite*; *O all ye works of the Lord, Bless ye the Lord, &c.* both of which are the most excellent and heavenly Hymns that ever were fram'd by Men; each of them  
being

being a most complete Form of Thanksgiving, Praise and Adoration. After the second Morning Lesson we repeat the Song of *Zacharias*, or else the 100 *Psalms*, both of which are not onely Divine and unquestionable, but also extremely proper to inflame our Hearts with Love and Gratitude to God, for all his unutterable Goodness bestowed upon us. In the Evening Service, after the first Lesson, the Church appoints the Song of the Blessed Virgin, or the 98 *Psalms*; and after the second Lesson the 67 *Psalms*, or the Song of old *Simeon*; all which for the Reasons just now mentioned, cannot but be acceptable to God, and edifying to those that attend his Worship.

*E. D.* But what probable reason can you give for inserting and intermixing these Songs of Praise with your Lessons?

*F. P.*

*F. P.* The Church has appointed the Repetition of these Sacred and Seraphick Hymns, to be us'd as a solemn Form of Thanksgiving, for those unspeakable Mercies, and heavenly Blessings and good things, revealed and promised to us in his Word, newly read to us; and it is but fitting and seemly, that after we have heard God graciously speaking to us, we should in gratitude eccho forth our Praises and Thanks to him; and this we do in the Hymns now mentioned.

*E. D.* Some of these Hymns, I think, might be allow'd; but there be two thrust in amongst them, which seem to me very improper; and that is the Song of the Virgin *Mary*, for bearing Christ in her Womb; and that of Old *Simeon*, for seeing Jesus Christ in the Flesh, and holding.

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holding him in his Arms: Now since these are extraordinary Cases, which reach none of us; therefore I conclude the use of them somewhat strange and extravagant.

*F. P.* To begin with your first Objection: I readily own that we have not the same occasion to use this Hymn, as the Blessed Virgin had; for God the Word his taking Flesh in her Womb, was a privilege peculiar to her alone: Yet pray consider, that when we in all humility, with Obedience and Faith, receive the Word of God read to us; or as *St. Luke* phraseth it, *Chap. 11. 28. When we hear the Word of God, and keep it,* we do conceive Christ by Faith; for according to *St. Paul's* doctrine, *Gal. 4. 19.* 'tis by hearing and keeping the Word of God that *Christ is formed in us*; not Carnally, but Spiritually: Wherefore we are  
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as much obliged, after a due hearing of God's Word, to break forth into a holy *Magnificat*, *My Soul doth magnifie the Lord*, because Christ is formed in us spiritually, as the Blessed Virgin was, because Christ was formed in her according to the Flesh.

And as to your second Objection, I might tell you, that this Hymn of *Old Simeon* is frequently us'd in our *French* Protestant Churches, as being commonly sung every Lord's day: but if this Authority do not satisfie you, I shall give you a reason why the Church of *England*, after the reading of the second Lesson at Evening-prayer, orders the rehearsing the Song of this Blessed Man; for though indeed in the reading of the New Testament we do not behold Christ with our bodily Eyes, as *Simeon* did, yet may we with the spiritual Eyes of our Faith

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see that *Salvation* he then saw; and that more clearly, because it is now more fully manifested: and therefore upon this account we have the same reason to say with him; *Lord, now lettest thou thy servant to depart in peace, for mine Eyes have seen thy Salvation, &c.*

*E. D.* I perceive you have a peculiar way of applying the Scriptures to your selves: But let us examine what is next.

*F. P.* The next thing that follows is, the Confession of our Faith, commonly called the Apostle's Creed.

*E. D.* But, I suppose, you do not believe the Apostles made it?

*F. P.* Though strong and convincing Arguments might be alledged to prove them the Inditers or  
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Composers of it ; yet I am resolved, at present, not to differ with you about it ; and the rather, because I am sure you will agree with me ; that as long as it comprehends nothing but what the Apostles have taught us to believe, and believed themselves, it may very well, of just right, be called the Apostle's Creed.

*E. D.* But what particular reason hath your Church to place it after the Lessons ?

*F. P.* Because having heard some Chapters out of the Word of God read to us ; it is but fit that we now make a publick profession of our Belief of the main and fundamental Truths therein contained ; which cannot be better done, than by repeating the Articles of the Apostle's Creed ; which is not onely a Compendium of the Gospel, but of all Holy Writ.

*E. D.* But

*E. D.* But why is it you repeat it so often, twice a day at least, Morning and Evening?

*F. P.* Truly it can never be repeated too often; and I am sure our *French* Protestants thought so, whose Example, if it should not convince you, I hope the following Reasons may; because it serves to express our *Loyalty* to God, and our *Unity* among our selves, and with the *Catholick Church*; it is a Touch-stone to discover, whether we continue in the number of Christ's Disciples, and in Unity and Concord with one another; it is our Watch-word, our Badge, Mark and Character, whereby we may distinguish Friends from Foes, true Believers from Infidels and Hereticks; and therefore, as was said before, it cannot be too often repeated. But before we proceed further,

ther, we may here take notice, that upon certain Festival-days the *Athanasian* Creed is read, instead of that of the Apostle's.

*E. D.* Is there any thing more in the *Athanasian* Creed, than in that of the Apostle's?

*F. P.* Onely this, that in the *Athanasian* Creed, the Mysteries of the most Blessed Trinity, and of the Incarnation of the Son of God, are more at large asserted, explained and unfolded, and that in the most sound, plain and perspicuous terms, those sublime and incomprehensible Mysteries are capable of. After which, we proceed to this devout, hearty and mutual Salutation of the Minister and the People; the Minister saying, *The Lord be with you*; and the People answering, *And with thy Spirit*.

*E. D.* For

*E. D.* For my part, I cannot approve of the Minister and People thus saluting one another, because it looks too much like Compliment; which though perhaps it may agree very well with your *French* humour, yet is not at all agreeable to mine.

*F. P.* If you'll quarrel at this, you must quarrel with the Word of God, and with the language of the Holy Ghost in Scripture; for most certain it is; that this Salutation is taken thence, *viz.* what the Minister saith out of the Book of *Ruth* 2. 4. and used by *St. Paul*, 2 *Theff.* 3. 16. and what the People answer out of the Epistle to the *Galat.* 6. 18. Which words, whether consider'd in themselves, or with respect to the end they are design'd for, are of exceeding great and good use; for now we are entring upon a new part of  
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Divine Service, viz. that of Prayer; but seeing that without God's aid and assistance it is impossible, either for Minister or People to acquit themselves rightly of this duty, which is of so great concern to the whole Congregation, Minister as well as People; wherefore they begin by praying each for other, humbly supplicating God to assist them in their present undertaking: the Minister beginning with this short Prayer for the People, *The Lord be with you*; lifting up your Hearts, and raising your Devotions, that my Prayers may not be in vain for you; and the People, in acknowledgment of the Minister's hearty good will, and as being themselves extreamly concern'd in the work he is about, answer his Prayer, with this good wish, *And with thy Spirit*; to the end your Prayers may be so fervent, that you and we may reap the



the fruit and benefit of those Petitions you are now going to offer up to God for the whole Congregation. And having thus, both Minister and People, implored the Divine Presence and Assistance in the great Work we are entering upon; we do next in a most humble and solemn manner address our selves to each Person of the most Blessed Trinity to have Mercy upon us, *viz.* that our Sins and Transgressions may not hinder our Prayers and Petitions from being graciously received and accepted at the Throne of Grace; saying, *Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.* After which, we address our selves to God, in that excellent Form of Prayer our Saviour hath taught us.

*E. D.* But me-thinks, forasmuch as you have used this Prayer already,

dy, that the reiterating of it, must needs be accounted a vain repetition, condemned by our Saviour in *Matth. 6. 6.*

*F. P.* True it is, that our Church has appointed the Lord's-prayer to be used more than once in our Liturgy, but that the reiterating of it, cannot come under the lash of those vain repetitions, forbid by our Saviour, will appear, if you consider, that we repeat it onely in each distinct Service of the Church: before we made use of it as a Confirmation, and further assurance of the Absolution of our Sins, and now we repeat it as the ground and foundation of our following Petitions. Besides, the frequent repetition of it, ought not to be called vain, since (as hath been before observed) Christ himself prayed thrice, using the same words; and certainly the best

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best of Prayers cannot be used too often.

*E. D.* But I dare say, if so be the Protestants in *France* made use of the Lord's-prayer at all; yet they did not repeat it so often as you do.

*F. P.* I have taken notice before, that you are very ready to entertain false Notions concerning our *French* Protestants, and the same befalls you in this particular; for certain it is, that we always had so great a veneration for the Lord's-prayer, that we believ'd all our Prayers, whether publick or private, were deficient and imperfect without it; and therefore we did always, both in the Church, and at home, conclude all our Prayers with the Lord's-prayer, adding most commonly the Apostle's Creed, and concluding all with the Solemn Blessing.

*E. D.*

*E. D.* But when your Minister used it in the Church, I suppose they did not repeat it often, as you do; but were content with saying of it once onely.

*F. P.* You are still mistaken; for our Ministers do repeat it most commonly thrice, and sometimes more before they come down from the Pulpit; and according to the Discipline or Canons of our Church they are bound so to do.

*E. D.* This, I confess, seems strange to me. But let us proceed to what follows next, and that cursorily too, for I begin to be tired with speaking so long to no purpose; for I find you will have always something ready at hand to dash my Objections.

*F. P.* The

**P. P.** That I may not tire you altogether, I shall dispatch what remains in as few words as possible. The next part of the Liturgy that offers it self, are some *interlocutory Petitions*, taken out of Holy Scripture: both Minister and People in these short and devout Ejaculations, striving by turns, who shall most move God favourably to incline and hearken to their Petitions; and after these, the whole Congregation do in a humble posture, with united hearts and voices, supplicate our heavenly Father for his grace and favour, for his help and aid, for his safeguard and protection, for the acceptance of their Prayers, and his Divine Blessing, not onely for themselves, but also for the King and Queen and Royal Family, for the Church, both Clergy and People, and lastly, for all Mankind: and

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this,

this, in few words, is the design and contents of the following Collect. But I must not forget to observe to you, that upon *Wednesdays, Friday* and *Sundays*, we read the Litany.

*E. D.* Pray what is the use of this Litany? or what is it good for?

*F. P.* I must not, it seems, for fear of trespassing upon your patience enlarge my self too much; in representing to you the Excellency of this Prayer, and therefore shall tell you, as briefly as I can, the substance and import of it: there is no Vice nor Lust, which therein, we do not pray to be deliver'd from; nor any Grace or Virtue, but we desire God to bestow it upon us; and, in a word, whatsoever is fit to be pray'd for or deprecated in publick, is contained in this Prayer.

After which follow some Prayers

Thank

Thanksgivings, to be used upon particular occasions, being extremely well suited to those pious Ends they are intended for; as for Rain, Fair-weather, &c.

*E. D.* But I am sure there is more than this contain'd in your Common-prayer, and therefore pray do not shut up your Book so soon.

*F. P.* There is something more behind, I confess; but because I am loath to abuse your patience, I hope you will think this general account to be sufficient. What remains unmentioned, are the *Collects*, *Epistles* and *Gospels*; which you cannot but like, as to the matter, because they are the Word of God: And as for their Order, it is admirable, as being so well suited to the particular Days they are appointed for, that by means of them, the Mysteries commemora-

ted upon those days are unfolded, the Ord  
History represented, or the Example the  
applied to the great benefit and edi Chi  
fication of those that truly fear God nati  
and desire to improve themselves in agai  
saving knowledge, and are willing  
to imitate the holy Examples of E  
those faithfull Servants of God, who of P  
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*E. D.* Is this all then?

*F. P.* No: for besides all this, our F  
Liturgy contains a Form for the Ad must  
ministration of the Lord's-Supper Judg  
another for the Publick Baptism conc  
Infants; another for such of ripe ches  
years; as likewise a short Catechism they  
the Order of Confirmation; a Form most  
for the Solemnizing of Matrimony insta  
the Order for the Visitation of th lebra  
Sick, with the Form of Administrai for t  
to them the Holy Communion; th Sole  
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Order for the Burial of the Dead, and the Thanksgiving of Women after Child-birth; and, lastly, a Communion of God's Anger and Judgment against Sinners.

*E. D.* Ay, here's a multiplicity of Forms indeed; but I am confident, if you would speak sincerely and from your heart; you will grant me, that all these Forms are very useless and unnecessary.

*F. P.* If I should grant you this, I must not onely speak against my Judgment and Conscience, but also condemn our *French* Reformed Churches; since it is most certain, that they also have Forms appointed for most of the foresaid occasions: For instance; we have set Forms for Celebrating of the Holy Communion, for the Baptizing of Children, for the Solemnizing of Matrimony, &c. And

E. 3. lastly,

lastly, I should condemn and oppose the general sense of our *French* Protestants, who have always had, and still have a great respect and veneration not onely for those Forms last mentioned, but for the whole Body of the English Liturgy.

*E. D.* You are pleased to say so.

*F. P.* And you will be forc'd to say so too, if you please onely to take the trouble to reade Dr. *Durel's* Treatise in Defence of the English Liturgy; for there you will meet with unquestionable Records of the Opinion and Judgment of all the ablest and most learned Divines amongst the *French* Protestants, who have in all times, and upon all occasions, as far declared themselves for the *English* Common-prayer, and spoke as highly and favourably of it, as any of the Divines of the Church of *England* ever did.

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*E. D.* I have not *Dr. Durel's* Book, and therefore cannot satisfie my self by perusing of it; but if you will be pleas'd to inform me what he saith concerning the Judgment of your *French* Divines, with respect to our *English* Liturgy, I shall be glad to hear it.

*F. P.* *Dr. Durel*, amongst other Testimonies, produceth a Letter of the Reverend Monsieur *de l'Angle*, at that time one of the Ministers of the Reformed Church of *Roan*, a Person of great Worth and Fame; wherein, upon occasion of the happy Restauration of King *Charles II.* he saith, *That his heart leaped for joy, when he was told that the English Liturgy and antient Discipline was like to be restor'd.* He alledgeth another Testimony of Monsieur *Gache's*, then Minister of *Charenton*, one of the most

eloquent and zealous Preachers the French Reformed Churches ever had, who in one of his Letters declares *That he had read the English Liturgy, and had been wonderfully edified by it.* He produceth also a Letter of Monsieur du Bosc, the Minister of Cane, an extraordinary Person for Learning, Eloquence and true Piety; where he declares, *That he as much approves of a Minister performing Divine Service, after the way of the Church of England, as he that officiates according to the manner of the French Reformed Churches.* Besides these, he sets down the Testimony of Monsieur Bochart the Minister of Alancon, a Man of great Repute and Learning, who declares *he found the Liturgy to be very good, and well order'd;* as also that of Monsieur Goyon, Minister of Bordeaux, one of the most grave and learned Divines of all the Province of Aquitain, and greatly

greatly versed in Antiquity, in these words : *There is not one Minister (saith he) in all the Province of Aquitain, that thinks his Conscience offended by using of the English Liturgy; and declares that those people dream and dote, who are of that Opinion; and those Gentlemen amongst you do extremely wrong us, when they quote us for to foment their Schism, which cannot but be very scandalous.*

But that I may not be further tedious, I shall refer you to the fore-said Book of Dr. Duret, where you will find enough to convince you, that all our worthy Divines, such as *Peter du Moulin*, Monsieur *Drelin-court*, Monsieur *Daillé*, Monsieur *Amyraut*, &c. have express'd no less Esteem for the *English* Liturgy, than any Son of the Church of *England* ever did. To all which Testimonies, I will add that of *Spanhemius* a *French* Divine, and sometimes Prea-

cher and Divinity-Reader at *Geneva*, in his Epistle Dedicatory to the Lord Primate of *Ireland*, prefixed to the Third Part of his *Dubia Evangelica*; where commending the Publick Worship of God in the Church of *England*, he declares, that *the like is scarcely to be found elsewhere.*

*E. D.* According to what you tell me, I cannot believe your *French* Divines to be *Calvinists*; for I am confident *Calvin* was not of their opinion with regard to the *English* Liturgy.

*F. P.* To the end you may be able to judge what *Calvin's* opinion was about this matter, I shall refer you to a passage of his, in an Epistle Dedicatory to the Duke of *Somerset*, Lord Protector during the minority of King *Edward VI.* which will

will convince you, I suppose, that he was of the same judgment with the rest of our *French Divines*; his words are these, *Quoad formam Precum & Rituum Ecclesiasticorum*, valde probo, ut certa illa exstet, à qua *Pastoribus* discedere in functione sua non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se *Ecclesiarum* consensus; postremò etiam ut obviam eat *desultoriæ* quorundam levitati, qui *novationes* quasdam affectant. Which may be englished thus, *As touching the form of Prayer and Ceremonies of the Church*, I do extremely approve, that it be set and fixed, so as it may not be lawfull for the *Ministers* to recede from it, in their function; as well to help and assist the simplicity and unskilfulness of some, as to give a fuller evidence of the consent and uniformity of all the several *Congregations*; and finally, that by this means.

means, the changeable humour of those that affect novelties may be check'd and obviated.

*E. D.* I always thought *Calvin* had been of the same judgment that we are, though you would seem to persuade me to the contrary. But to make an end of our Discourse at this time, I shall onely ask you one question more, and then I have done, which is this, What your *French Divines* judge concerning us, who for Conscience sake refuse to make use of the Liturgy in our Assemblies, or to frequent the Congregations of those that do?

*E. P.* What you desire you may find in the forementioned Discourse of *Dr. Durel*, where he sets down this Letter of the Reverend Monsieur *Goyon*, Minister at *Bordeaux*, which is thus translated :

S. I R,



SIR,

I Have received your Letter with an extreme satisfaction, as having been informed thereby, both of your own condition, and of that of the Church of England. I must confess that we have been strangely deceived in this Countrey, by what hath been related to us touching the English Presbyterians. I did always imagine them to be a People that followed the same order we observe in our Churches of France; but it seems they are very far from it. The Description you give of them, shews them to be a strange Sect, not fit to be tolerated; and, I conceive, that the best remedy of this disorder and confusion would be, to reduce them all to the Episcopal Government, for I hold it impossible that the Church of England should ever be quiet or flourish otherwise. The Convocation comes in a very fit time for  
this

*this purpose; and I question not but that Assembly will take order about it, which will be a great satisfaction to me; for otherwise you will be continually in trouble, and the Adversaries will take advantage thereby either to blemish and slander our Religion, or to contrive and foment Plots against the State. I beseech the Lord that he would be pleased to rule and govern that Holy Assembly, and pour his Blessings upon their Determinations for the Advancement of his Kingdom.*

*E. D.* Though this Man saith too much, yet he saith nothing in particular to the point of our refusing to reade the Common-prayer in our Assemblies, and to frequent the Churches where it is read.

*E. P.* If you think that Monsieur Goyon doth not speak home enough  
to

to the matter in question, be pleased to read what *Ludovicus Capellus*, Divinity-Professor at *Saumur*, saith to it, in the Body of Divinity published by him and his two Colleagues, *Moses Amyraldus* and *Joshua Placæus*; in which Book this Learned Man, having at large proved the *Lawfulness, Use and Necessity* of a set Form of Liturgy, in opposition to the then newly started *Directory*, which the Presbyterians endeavour'd to establish instead of the Common-prayer. It is also worthy our noting, that he maintain'd a publick Dispute on this Subject in the Divinity-School, wherein he defended the Common-prayer of the Church of *England*, as good, sound and expedient, against the Cavils and Objections of the Presbyterians, even at that very time when the Opposers of set Forms were in the greatest power in this Kingdom, and that it

was.

was generally believed the Liturgy of the Church of *England* would never have been restored.

*E. D.* But what saith he in particular of us, for if you don't tell me, I shall scarce take the pains of reading over his Book to inform my self?

*F. P.* I am unwilling to give you his words, because I fear you'll find some of his Expressions too sharp and cutting.

*E. D.* As long as I suppose he was no *English* Tory, I shall take all he saith of us in good part.

*F. P.* Towards the end of his first *Thesis*, he saith, *Unum superest examinandum*, &c. which in *English* speaks thus: "There remains yet one thing to be enquir'd into, viz. Whether there ought to be a certain

"tain set Form of Liturgy, consist-  
 "ing of expresse words; or, Whe-  
 "ther it ought rather to be left to  
 "the will of the Pastor, to use what  
 "words or form he pleaseth; and  
 "this because of a new Generation  
 "of late Upstarts, which will ad-  
 "mit of no certain and prescribed  
 "Form of Liturgy, neither in the  
 "publick Assemblies of the Church,  
 "nor in private Devotions; but  
 "maintain that all ought to be left  
 "to the pleasure of Ministers and  
 "the Heads of Families. And in his  
 "sixth *Thesis* he declares, That the  
 "several Authors of the Reformati-  
 "on had every where compos'd and  
 "prescrib'd several set Forms of Li-  
 "turgy, and that the same were still  
 "made use of by the Reformed  
 "Churches in their several Nations  
 "and Districts with happy success  
 "and edification; till of late there  
 "arose in *England* a froward, scru-  
 "pulous

“ pulous and over nice ( not to say  
 “ superstitious ) Generation of men,  
 “ who thought good not onely to  
 “ blame and find fault with , but  
 “ wholly to abrogate and cast off  
 “ the Liturgy hitherto used in their  
 “ Church, instead whereof they  
 “ have introduc’d their *Directory* as  
 “ they call it. He adds further,  
 “ That the Reasons and Causes you  
 “ pretend to have for abolishing the  
 “ Common-prayer were *levissima*,  
 “ *nulliusque pene momenti*, very slight,  
 “ and scarce of any moment at all.  
 And in *Thesis* 28. he saith, “ Cer-  
 “ tainly nothing else has stirred up  
 “ these men so eagerly to reject all  
 “ manner of set Forms of Prayer,  
 “ but partly the desire of innovating  
 “ and corrupting, to the end that,  
 “ under the specious pretext of Li-  
 “ berty to pray and prophesie, they  
 “ might introduce all manner of  
 “ Sects and Errors into the Church;  
 “ and

" and partly their false and prejudi-  
 " cate opinion, persuading them-  
 " selves that we are now arriv'd at  
 " that time, wherein, as in the days  
 " of the Apostles, the Spirit of Pro-  
 " phesy, of Prayer and Supplicati-  
 " ons, is to be poured forth upon  
 " the present Church, according to  
 " that of *Joel* 2. 28. and *Zach.* 12.  
 " v. 10. which is the common and  
 " most pestilent Error of all the  
 " Phanaticks, concerning the sen-  
 " ding of the H. Ghost by Christ, &c.  
 And drawing up his whole Disser-  
 tation into certain Conclusions,  
 he saith, *Thesis* 49. " The use of  
 " these set Forms of Prayer cannot  
 " justly be condemned; forasmuch  
 " as the same may be always and e-  
 " very where profitable and conve-  
 " nient; and because they have been  
 " receiv'd by the universal Christian  
 " Church for these 1300 years all  
 " the World over, except onely a-  
 " mong

"mong these new-fangled *Independ-*  
 "dents, so he calls all those who re-  
 "ject the use of set Forms. And  
 "Thesis 50. he adds further; So that  
 "the perverseness, peevishness and  
 "superstition, or rather the mala-  
 "pert and obstinate wilfulness of  
 "these men is both prodigious and  
 "senseless, who, out of a mere hu-  
 "mour or desire of lawless licenti-  
 "ousness, or out of design to in-  
 "troduce confusion into the Church,  
 "do superstitiously condemn and  
 "compare to an Idol, forbidden by  
 "the fourth Commandment, a  
 "thing which in it self is most in-  
 "nocent, the use of it edifying, and  
 "the practice of it most convenient,  
 "which has long obtained in the  
 "Universal Church, was never yet  
 "condemned by any Church, and  
 "which all the Churches of God  
 "make use of with the greatest be-  
 "nefit that may be, which yet  
 "these



“ these men, most foolishly, would  
 “ have all to forbear and abhor.  
 And lastly, in 51 *Thesis*, he saith,  
 “ And amongst the rest, those are  
 “ most to be detested, who either  
 “ will not allow the Lord's Prayer  
 “ to be said at all, or will have it  
 “ said alone, and not in conjuncti-  
 “ on with any other Prayer whether  
 “ publick or private, and who think  
 “ it a great sin for any godly man  
 “ to be present either in the Church  
 “ at Common-prayer, or in any Fa-  
 “ mily at private Devotions, where  
 “ any set Form is used; and hold  
 “ this for a just cause of Separation  
 “ from the Church, lest they should  
 “ be Partakers of the Sins of those  
 “ who use set Forms, and thereby  
 “ become defiled, being not unlike  
 “ to those of whom the Prophet *I-*  
 “ *saiah* speaks, chap. 6. v. 5. which  
 “ say, *Stand by thy self; come not*  
 “ *near me; for I am holier than*  
*thou*

" *thou; these are a smoak in my no-*  
 " *strils, saith the Lord: that is, they*  
 " *kindle my wrath against them.*  
 " *The Lord grant they may return*  
 " *to a better mind. Amen.*

And so say I too. *Amen, Amen.*

And thus I take my leave of you  
in the words of this Learned and most  
Renowned Divine.

*E. D.* But pray why in such  
haste? We have not yet made an  
end of our dispute; for when I told  
you I had done, I meant with your  
Liturgy: Wherefore now it remains  
that we discourse concerning the Ce-  
remonies of your Church, which I  
intended for a Second Part of this  
our Conference.

*F. P.* If I be not mistaken, we  
have discours'd long enough for  
once;

( III )

once ; besides, I must give you time to consider what hath been said ; and if you chance to approve it, and desire further to discourse me about the *Ceremonies* of the Church ; I now assure you, that I shall at any time be ready to serve you to the utmost of my power.

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*The End of the First Part.*

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